8: Richards E-5 (1930-1934)1937
FQ5 Bemba FQ5

614 616 522 [793]

with a derisive imitation of the slow ungainly walk of the crocodile and compares its gait with the speed of the fish. At the court of the Paramount Chief this type of joking relationship has been formalized, and the head of the fish clan, a *mukabolo*, or hereditary priest of the tribal ancestral spirits, must dramatize the joking antagonism between the two clans by appearing in special regalia each time he visits the chief, and threatening him with a broad-bladed fishing spear. On such occasions the Paramount is protected by the head of the dog clan, who has to dance in front of him, pretending to bark in defence of his master. The surrounding courtiers shout the praise names of the fish clan, and encourage the actors. Such a ceremony may be enacted some four or five times during one week during a session of the tribal council. It is never omitted, although performed with diminishing gusto as the week proceeds, and sometimes under modern conditions as a preface to some matter-of-fact discussion of tribal business under the Native Courts Ordinance.

FIG. 1. THE FISH CLAN MEMBER IN REGALIA THREATENING TO SPEAR THE CHIEF, WHO IS SEATED AT THE TOP OF THE MOUND PROTECTED BY THE DOG CLAN MEMBER (STANDING).

614 616 [783]

In spite of the joking hostility, *bananguse* behave to each other with special ease and freedom.[9] They can demand privileges of each other and take each other's possessions. They can swear at each other obscenely (*kutuka nseli*), a form of injury for which the sufferer can claim legal redress as an ordinary rule. It is said that even a commoner may swear at his chief in this

[9] My native clerk, asked to type out some notes on *banangwe*, translated the term as 'totem friends.'

[p. 191(A)]